1: Ingrams G-5 (1934-35)1936 MM2 Hadhramaut MM2

In Shibam: Āl Bā Dīb, head, Muhammad bin Ahmed Bā Dīb; important members, 30, total, 50. Āl Bā 'Ubeid, head, Muhammad Salim Bā 'Ubeid; important members, 15, total, 20. Āl Shamākh; important members, 10, total, 40. Āl Ma'āshir, head, Bekr 'Ali Ma'ashir; important members, 24, total, 100. Āl Bā Jarsh, head, 'Abdur Rahman Bā Jarsh; important members, 20, total, 60. Āl at Tōwei, head, 'Ali at Tōwei; important members, 4, total, 20. The families of Qatn, Jabr, Bilfaqih, and Āl Khātib are said to possess authority.

In Al Ghurfa: Āl Bā Abbad; important members, 15, total, 80. Āl Msellem, head, Salim Msellem; one important member, total, 20. Āl Tarmum, head, 'Abdulla bin 'Abdur Rahman Tarmum; important members, 20, total, 90. Āl Sheiban, head, Sheikh 'Umar Sheiban; important members, 5, total, 30.

In Du'an: Āl Bā Shanfar, residence 'Aura; important members, 5, total, 80. Āl Bā Ya'shut, residence Ar Rubāt; important members, 30, total, 90. Āl Bā Mad-han, residence Al Qurein; important members, 160, total, 200. Āl Bā Lakma, residence Ar Rubāt; important members, 30, total, 80. Āl Bā Barahīm, residence Al Qurein; important members, 60, total 110. Āl Bā Basut, residence Al Khoreiba; important members, 100, total, 200. Āl Bā Hanshal, residence Al Khoreiba; important members, 30, total, 150. Āl Bā Khashwein, residence Hudūn; important members, 150, total, 300. The families of Bā Shameila, Bā Samad, Bā 'Ubeid, Bahawal, and Bā Baheir all possess authority, but those of Bazara, Bā 'Ashin, and Bā Sālih have none.

In Bur: Bā Sharāhil, who possess no authority.

The townsmen are divisible into four classes; merchants, artificers, labourers, and servants. The economic life of the country depends to a large extent on them. They live in the towns, do not bear arms, and are the principal taxpayers. It is from them that the people obtain the necessaries of life, and they form the main link with the outside world. Many of them are wealthy and they exercise a considerable influence in the country, and might well exercise more. The leading merchants to some extent govern the affairs of their towns, and have developed more than a germ of municipal organization. There are also signs of a kind of trades unionism, or rather of the mediaeval guild system, among the various artificers, and professions are usually, though not exclusively, hereditary.

Slaves.

The Qu'aiti and Kathīri Governments are the biggest slave-holders in the country, and I should imagine that there is comparatively little private ownership. Apart from the fact that the slaves are slaves, there is very little to distinguish them, except their African countenances, from other classes of the country, and

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It is the same type of building that has been carried to perfection in the towns. This brings us to the chief group of interest—the townsfolk. 342

The ancient cities usually lay on some small eminence in the centre of the main valley or up a side valley. They had defence walls round them and were probably manned by very well-organized garrisons. When the "middle ages" or "dark ages" of Arabia came upon this area with the decline of the land trade routes in the second century, these cities seem to have been abandoned as the empires broke up. The people who remained after this decline seem to have taken to living in eagles' nests and cliff-side towns built on the steep slopes of the valleys. They may be the forefathers of the town dwellers found today in the main valley of Hadhramaut and its tributaries of Wadi Do'an, Wadi bin Ali, and Wadi 'Idm. 361

People of the side valleys remained much closer to bedouin tradition than in the main valley, as in lovely Do'an, for instance—the narrow, riverless valley, its bed entirely covered with thick palm groves which are irrigated with water collected in pools and tanks from the yearly rains. They live simply, drinking the old bedouin drink of husk coffee with ginger and eating the plain millet cakes with a few dried herbs and vegetables (instead of tea and imported rice as is now done in the large towns). There are no natural resources here. Food, except dates and honey, is scarce. To earn a living the Do'anis go and trade abroad, mainly in East Africa. The women of the valley retain their picturesque costumes with heavy jewellery reminiscent of the bedouin silver. Their dresses are mostly of homespun black cotton (as also the men's coloured loin cloths), but for "best" they wear silver embroidered black velvet with gold and silver braid bodices. 311 312 511 262 439 291

Their cliff towns are a fair size and an amazing heaping-up of one building above the other. They are solid and well built of several storeys, on a long narrow plan parallel to the hillside in order not to dig too far into the mountain. Massive walls have small windows and corbelled cornices not found elsewhere in this area; they have a Gothic decorativeness that is pure instinct and a lovely rough, crumbling mud surface that fades into the mountainside because they are made of the same material as the mountain itself. Usually the houses are laid out in small apartments, a room with a lobby and a washroom to each; sometimes one, sometimes two to each floor. Both buildings and streets are narrow for lack of space. 342 361 531

But when we come to the great Wadi Hadhramaut the streets are wide and the buildings are much larger and more sophisticated. This Wadi has its underground river and innumerable wells. Luxury abounds. The people from the great valley towns—Shibam, Saiywun, Terim—made their fortunes in Singapore and Java, and here one comes to the most impressive buildings of Hadhramaut. 361 342

The great desert town of Shibam with its 500 houses is a town of merchants only. Contrary to all other towns its site is on an eminence in the centre of the valley, and I wonder whether it may not be an old Sabean site. The buildings on the outer rim of the town form a solid wall, five to six storeys high, and these are the houses of the great, where they get a maximum of air, light and view. Six storeys is the agreed maximum, so that no one shall overlook his neighbour. Only the ruler's castle, on [441] •